

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

-Formularies of the Westminster Divines,

AND WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

—
REV. JAMES MARTIN, EDITOR AND PROPRIETOR.

—
Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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MAY, 1836.

ART. I. *Medical Writers.*

(Concluded from page 331.)

The third chapter considers "what is required of us, or rather, what we are enabled to do that we may obtain salvation and possess the world to come." The view he gives of the doctrines of faith and repentance agrees with the standards of our church and consequently we believe with the word of God. Nevertheless he seems to depart from them so far as to place repentance before faith. "The first thing required of us is repentance." When he comes to discuss the doctrine of faith, however, he makes it equal in point of time. "Faith in Jesus Christ, is naturally an attendant on 'repentance from dead works.' There can be no true faith without repentance, and there can be no true repentance without faith. These two acts of the mind are coeval, though not equal in their operation. There may be much sorrow for sin, strong desires to turn to God, when there is little faith discernible; but still this principle of faith has even at first an operation. For it is difficult to conceive a christian repentance without some hope of acceptance, and there can be no hope without a saviour." Although the subject is deeply interesting, yet we must be limited in our quotations, giving but one more passage on this subject. "But although belief in Jesus, and reliance on him be necessary to salvation, yet faith is not the cause of our salvation, nor the condition on which we are saved. Faith is an act* of the mind, as well as benevolence to man, or love to God, and fallen man can no more be saved on account of his faith, as a thing meritorious, than he can be saved by fasting. He is not to be saved without faith, but he is as little to be saved on account of it. He is saved by grace, that is by favor or mercy. This mercy gave him a saviour, this mercy granted him repentance, communi-

* Although he here defines faith to be an act of the mind—he can by no means be said to agree with the opinion of some modern New Lights, who have discovered that it is not a principle—but simply an act of the mind; and is itself imputed for righteousness. Barnes' Notes on the Romans, p. 94. The author was probably less careful in the selection of the terms he employed, from his not being conversant with the controversy to which the new divinity has given rise, as many orthodox divines spoke of faith as a "condition of the covenant of grace," before the controversy on the Arminian doctrine was agitated. The author in other places correctly defines faith to be a principle. "There are different degrees of faith, but the principle itself is essential to a christian. Some are represented as being full of faith, others as possessing it only as a grain of mustard seed. But in whatever degree it exists, its nature is the same, and its effects are similar. It ruleth in the heart, it operateth on the thoughts and actions, it is a living principle in the mind of man." "It is to the soul what life is to the body." "We can no more begin faith, than we can communicate life."

cated to him faith, and all the blessings obtained through Christ. Salvation is a free gift to man, but it is procured by Jesus. He is the mean, salvation is the end, but to us the gift is free." "Perhaps the first reproach of the convert, and the last sorrow of the dying christian, is, that he has so inadequately estimated, and so little honored, the work of Christ." "The ends for which man was created, were to glorify God and enjoy him forever, and every thought and action, ought to be directed to these ends."

The remaining chapters in the book are taken up with the consideration of the several duties under these heads. *First*, "Personal duties." *Second*, "Relative, or those we owe to others." *Third*, "Duties to God."

The chapter which treats of the personal duty of improving our time is well written and impressive. We cannot refrain from giving a short quotation. "We are to be diligent in the improvement of the mind especially in heavenly wisdom. We are not to be listless or inactive, but are even to gather up the fragments of time, and employ every portion in a useful way. The mind, indeed, as well as the body must have some relaxation, but no more is to be allowed, than is necessary to recruit and preserve its vigor. Merely a change of mental operation is relief, and there is no opinion more false and dangerous than this, that the mind, to be recruited, must be indulged in frivolous pursuits. It cannot always study and investigate, but it can relax, and yet be invigorated, by indulging in imaginations beneficial to mankind, or by devotional reflections. No man will pretend to maintain, that after secular cares and duties, or after some hours spent in study, the mind shall be more relaxed by indulging in vain, and frivolous, if not directly sinful imaginations; or by the gratification of selfish or vicious passions, than by a train of thought, embracing the happiness of others, or promoting our love to God. Neither has any man ever yet proved, that the mind is better relaxed and subsequently invigorated, by reading works addressed solely to the imagination, and whose tendency is to dissipate every serious thought, and inspire sentiments, or desires, of a doubtful, if not positively of a vicious nature, than by the perusal of books of piety or science."

In speaking of relative duties, he insists much on the duty of love to our neighbor. Shewing that it is the spirit of Christ. "Like Christ we are not merely to love the good, but all mankind. We are to promote the true happiness of the sinners though we hate the sin. If this had not been the disposition of our Lord, man had never been redeemed. He from divine, and infinite love came into the world to save sinners, to seek those who were lost, to lay down his life for those who had broken all his laws."

The third chapter treats of the duty of gentleness and meekness—a consequence of love, and fruit of the Spirit. "He who is thoroughly meek will be gentle and kind to all men. The christian is polite from principle; for true politeness consists in being gentle, obliging, and refraining from whatever can hurt the feelings of others."

The twelfth, and four succeeding chapters, respect those duties which are peculiar to the relation in which we stand to one another, as husband and wife, parents and children, masters and servants, magistrates and subjects, pastors and flock. "The first relation to be considered, is that of husband and wife—that, in which Adam and Eve stood, and received the blessing of God." Another duty is conjugal affection "let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband." "Husbands love your wives, and be not bitter against them;" "giving honor unto the wife as unto the weaker vessel." "Wives submit yourselves unto your own husbands, as it is fit in the Lord." The duty of the husband is to love, cherish, comfort and

provide for his wife. The duty of the wife, is to love, solace and encourage her husband amid his cares and trials, yielding to his authority as given by God. When there is perfect and mutual love, there will be no desire to exert authority, on the one part, no occasion for it on the other. Doubtless God hath made the wife subject to the husband, and she who resists and disobeys, breaks the commands of God. But the husband, also, hath received an injunction to cherish the wife, and not to be bitter against her. He is not to exercise unreasonable authority, or to control, for the pleasure of receiving obedience. He must give an account for every harsh word, every breach of love, every temptation his conduct may afford to diminish the love and respect of his wife. Besides these duties it is binding on both, to promote each others progress in religion, and to assist one another in their pilgrimage to that better country where they hope to dwell. The more perfectly that this duty is performed, the greater will be the advantage of the connexion, and the higher will the happiness be, which results from it. Were this practical, we should hear of no unhappy marriages, no domestic quarrels, no indifference or disaffection. Matrimonial misery results from an imprudent union at first, and the neglect of this duty afterwards. Those who are "unequally yoked together," who have chosen a partner for life, without religion, must not be disappointed, if marriage should prove unhappy. Those who marry from the impulse of a transient passion, or, from motives of interest, must not wonder, that marriage does not realize their expectations of happiness.

He who marries for money, has no cause to complain if he obtain nothing else. He who marries a woman without education, or, what is worse, without common sense, must not be surprised if, instead of a comfort, he meet only with a trial of his patience." The relative duties of parents and children are next noticed; on which we shall give but one short extract. Happy would it be for the children of religious parents, if these directions were more frequently attended to. "Before dismissing this subject, I may just advert to the advice to be given by a parent, to his children, in the choice of a profession, and in the prospect of marriage. In both of these, let him be actuated by a desire for the solid happiness and eternal benefit of his children. Let no prospect of temporal prosperity, no temptation of riches, or honor, ever lead to the recommendation of any plan which might ruin, or even endanger, the spiritual hopes of his children."

The last chapter under this head, which treats of the duties of the ministers of God and his flock, is so important, that we cannot refrain from quoting almost the entire passage.

"The ministers of God, and their flock are connected by a spiritual tie. To the pastor is committed the preaching of the everlasting word, and the instruction of the people in the means of salvation. He is responsible for the consequences, and God himself hath solemnly declared, that he will require the souls of his flock at his hand. He undertakes a very dangerous office, and will do well to consider the consequences. He is a minister of Christ, a successor of the Apostles, and if he preach any other doctrine than they preached, it is at his peril. He is to shew them their natural state, to convince them of their guilt, and lead them to that Saviour, who alone can redeem them. Cold themes of morality, can do little good in any respect, but none at all in rousing sinners, and bringing them to the fountain opened for sin and pollution. The duty of a clergyman is, to make himself well acquainted with the word of God, to pray for the aid of the spirit of wisdom and understanding, to satisfy himself how his own soul is to be saved, and to recommend that method to others, which he himself is honestly resolved to trust to, for his own salvation. He is neither to preach a dead faith nor the efficacy of works, but a living faith, and the fruit which proves that Christ dwells in the soul. His first and

only object is to save sinners, for that was the object of his Master, and he is to do so by bringing them to him. He must earnestly endeavor to convince men that they require a Saviour, for if they do not, surely the Son of God had not consented to die for them; and he must shew them that Jesus is the only Saviour, the way, the truth, and the life. If he feel not this himself, he cannot teach others; if he do, he will enforce the doctrine of the cross. Let him teach dilligently, studiously, and with fervent prayers, prepare his exhortations and discourses, and let him preach them earnestly and plainly. I can conceive no greater mark of folly, and a weak judgement, as well as a cold heart, than a man bestowing all his attention to what may be called stage effect. How miserably, in general, do these orators fail. Their affectation, their attempts at sublimity, at pathos, at action, excite the pity of every man of taste. He who is aware of the importance of his subject, never can have his attention fixed on attitudes, and modulation of the voice. He who mounts the pulpit to preach Jesus Christ, loses all thought of himself. He goes not there to exhibit himself. He goes to call sinners to salvation, to preach repentance and remission of sins, through the infinite mercy of God, and the atonement of Jesus Christ; to call them from the vanities of time to the glories of eternity." "He will so blend doctrine with practice, that the connection of the one with the other may never be forgotten. Whilst he constantly maintains Christ to be the vine, he will also uniformly prove, that those who abide in him must bring forth fruit. He will not be satisfied with preaching the gospel in the pulpit, but will be careful to discharge all other duties of his office. He will visit the sick, instruct the ignorant, encourage the weak, comfort the afflicted, excite the faithful, relieve the poor, and set, in himself, an example of love to God, love to man, faith in Christ. I know not language sufficiently powerful to express the value of a christian ministry. The most elevated flight of the imagination, cannot reach the high and responsible station of one of the humblest ministers of Christ. He is sent in Christ's stead:—awful thought! He is sent, as a special messenger, from Him who died for the sins of men. He is sent with the promise of an accompanying spirit. He is ordained to promulgate the glad tidings of salvation to the guilty. Coming in the name of Christ, he ought to feel the force of what he says, "The spirit of the Lord God is upon me." The commission is from Jesus himself, and the subject of the message is, that this same Jesus died to save sinners. In the contemplation of the greatness of the subject, and the awful responsibility which devolves upon him, it is not surprising that the mind should, for a time, sink under the apprehension, that no man is sufficient for these things. But the promise of the spirit comes to his aid, and in proportion to the illumination of that spirit, and the grace given to behold the mystery of reconciliation, will be the earnestness of his labor; and from morning to night, from the beginning to the end of each successive year, he will point, with unceasing solicitation, to the cross of Christ. Jesus, in all his love, his obedience, his sufferings, and his free grace, must be the perpetual end and object of his ministration. His public services, and his ministration from house to house, in the season of dangerous gladness, and in the days of adversity, are indeed a transcript, however faint in impression, of the life and conduct of our Saviour on earth.

If such be the character of a christian minister, what ought to be the rejoicing of a Christian people? Ought they not to prize, above all things, this precious gift of God, and give to this man of apostolic labor, all the spiritual encouragement and affectionate support in their power? It is the duty of the flock to esteem their pastor, to encourage him in his work, to aid him in his endeavor to promote the success of the gospel, to respect and honor him, as having the rule over them, to supply his wants

freely; to be charitable to his failings, not given to censure him; to be diligent in the improvement of the blessings they enjoy under his ministry; and to join with him in prayers, and in active endeavors for the reformation of manners, the propagation of the gospel, and the advancement of the kingdom of Christ."

As this article is already longer than we intended it should be, we cannot notice the two remaining chapters, treating "Of the duties men owe to God," and "Of the admonitions and consolations afforded by the Christian religion." Of these we may say generally, there is much important instruction to be derived from them. And although we may not agree with every thing which the author has advanced, yet we think his views in the main judicious and correct. And we cannot but feel grateful that he has redeemed the time, gathering up the fragments not devoted to his professional business, and given the Christian public a work so replete with instruction, and characterized by a strain of so fervent piety. And though we do not agree with the author in his views of the Dissenters, in his predilection for the established churches of England and Scotland, in their present state; yet it is gratifying to us, and must be to every friend of truth, to find that there are still some in those churches who are so zealous in defending many important truths. If the majority of members in those churches had been as sound in the faith as the author of this treatise seems to be, there would have been less ground for secession.

A.

ART. II.—*A supplement to the paper headed "immersion—not the scripture mode of baptism."**

MR. EDITOR,

If the reasoning in my preceding paper be correct, as I am persuaded it is, it would seem to supercede any further argument on that point—but a friend has since suggested to me, that so much stress is laid, by the advocates of *immersion*, on another scripture expression which occurs in two passages, that it may be proper to advert to it, in order to show its true meaning, which I trust will also be found to yield as little support to the doctrine of immersion, as those which have already been examined. And notwithstanding the apparent *truism* of the terms, it will be found, that an unscriptural doctrine or practice, however plausible, never can be supported or proved by scripture.

The expression to which I have reference is, "buried with Christ by baptism." It occurs, Rom. vi. 4—and Col. ii. 12.

The passage in Romans and the immediate context read thus: "So many of us as were baptized into Christ Jesus, were baptized into his death. Therefore we were buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be raised in the likeness of his resurrection." The other, (Col. ii. 10, 12,) reads thus: "And ye are complete in him which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him,

* We insert this paper, not because it contains any better reiteration of the argument of the Baptists, than the remarks by BAPTIZO on the same subject, but because it is more full, and because, independent of its bearing on the Baptist controversy, it is useful for edification, on account of the evangelical matter which it contains.—[ED. REL. MON.]

through the faith of the operation of God, who hath raised him from the dead." In these passages the Baptists take the expressions "*buried with him by baptism*," and "*buried with him in baptism*," to indicate the mode of baptism. The gist of their argument seems to be this—"that there ought to be a similitude between the sign and the thing signified; and consequently that baptism should be performed in such a way, that, being covered with water, there might be a resemblance of Christ's burial; and by being lifted up out of the water, a resemblance of his resurrection. Therefore, according to this argument, baptism not only signifies the using of the means of cleansing with water, but the mode, namely, *immersion*, or as it were, buried in the water."

To this it may be answered, in general, that in no other instance does the nature of a sacramental sign require an analogy between the thing done, or the sign, and the thing signified, otherwise than by the divine appointment. Accordingly the eating of bread and drinking of wine have no natural tendency to signify Christ and the benefits of his death. But by the divine appointment, the bread and wine are made to signify the body and blood of Jesus Christ. And our receiving of them, according to the divine institution of that ordinance, is made significant of our participating of the benefits of his death. So it is in baptism. If any other external sign had been instituted, to signify the same blessings, we should have been as much obliged to have made use of it, as we are of water. Therefore, we may conclude, that the apostle by these expressions, does not refer to our being buried in water or taken out of it, as a natural sign of Christ's burial and resurrection: but only of our having communion with him in his burial and resurrection.

But for sake of their respective contexts we shall briefly examine the passages separately. In the passage in the Romans, why is it necessary, our opponents may be asked, to attach a literal meaning to the word *buried*, rather than to the word *planted*? They are both used in the same context. Their literal significations are equally plain—and the inspired writer seems to lay as much stress on the one as on the other. The expression in v. 5, speaking of the believer's *being planted* together in the likeness of Christ's death, is a beautiful metaphor, in which the apostle compares Christ, who died and was buried and rose again from the dead, to a plant which, being covered or inserted in the earth, germinates in due time. What external sign do our Baptist friends find pointed out by this expression? And surely they are as much bound to understand this in a literal sense, as the other. But the truth is, they are both equally figurative expressions, setting forth the exercise of that grace, or rather those graces received by a faith's union to Jesus Christ. On the former expression, the judicious Scott, very appropriately remarks—that "the apostle, by his introductory question, most emphatically shews, that all who have been baptized into the name and religion of Jesus, had received the sign, and made the profession of communion with him, and conformity to him in his death; that, in virtue of his dying for their sins, they should die to all sin, and have done with former unholy indulgencies, pursuits, habits and connexions. This profession was equivalent to "being buried with Christ" "as dead with him." Christ's death, which preceded his burial, terminated his subjection to the law, on account of the sins of his elect imputed to him; the law could no longer take hold of him, for the only hold it ever had of him, was on account of sin imputed to him; his burial was a manifestation of his death—the believer's baptism then is a sign and seal of his participation in the benefits of Christ's death, and denotes that he is, or should be, dead to the law and to sin.

Mr. Scott, further adds on this passage—"great stress has been laid upon the expression, "*buried with him by baptism into death*," as proving that baptism ought to be performed by *immersion*, to which the apos-

tle is supposed to allude. But we are also said to be "crucified with Christ," and *circumcised* with him, without any allusion to the outward manner in which crucifixion and circumcision were performed: And as baptism is far more frequently [and he might have added, directly,] mentioned, with reference to the "*pouring out*" of the Holy Spirit; and as the apostle is evidently treating of the inward meaning, not the outward form of that ordinance; no conclusive argument is deducible from the expression, shewing that immersion is *necessary to baptism*, or even apart from other proof, that baptism was generally thus administered."

In the other passage, there is a succession of figures, designed, in different ways, to illustrate and enforce the same fact. Verse 11th, "In whom also ye are circumcised with the circumcision *made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ." That is, in putting off the old man, you are circumcised without hands; the work is effected by the Holy Spirit—you are born again, which is spiritual circumcision. "Circumcision, is that of the *heart*." This renewing of the Holy Spirit, consists in putting off the body of sin, renouncing sin, and reforming the life. And thus we are "buried with him in baptism." As the burial of Jesus Christ, gave evidence that he had really died, having yielded up himself a sacrifice for sin; so we in our spiritual circumcision or baptism, show ourselves to be really dead to sin, having crucified the affections and lusts of the flesh. As Christ, when buried, was dead and separated from the world; so in regeneration the child of God, or true believer is separated from sin; and the dominion which sin formerly had over him is dissolved. He becomes a new creature, having put off the old man—he is buried from the sinful indulgencies and pursuits of the world.

The death, burial and resurrection of Christ, are not only causes of the death of our sins, our putting off the old man and becoming new creatures; but they typify and represent this great change. Thus we trust we have exhibited the true meaning of these passages, as it evidently appears from their connexion with their respective contexts. And in which we are sustained by a large majority of the most learned and judicious commentators, both ancient and modern. And here I might rest the question. But men are so prone, to hold on to a favorite doctrine, or prejudged sentiment, that they will never give up an argument, which has however reluctantly been pressed into the service, while they can protect it with even a shadow. But to show that these passages will not afford even a shadow of support to the cause of our Baptist friends, we remark further:—That,

In these texts, there is no more reference made to the water of baptism, than there is to the knife of circumcision, in the 11th verse in the context of the latter passage. The writer is speaking of that baptism, and that alone, in which we "are risen with Christ, through the faith, which is the operation of God." This certainly can be nothing less than *spiritual* baptism, or regeneration; for the most violent advocate for immersion, or burying, will not pretend that this, necessarily, is connected with "faith;" he will allow that it is *possible*, at least, for a person to be immersed or buried in *water*, and yet not have "the faith which is the operation of God." If he allow this, which he necessarily must, then these texts afford no support to his cause. It cannot be literal baptism, or baptism with water, which is spoken of in these passages.

Were not this the fact, nothing could be inferred respecting the *mode* of baptism. It would then only signify, that as Christ was buried and separated from the world, so in baptism, we are buried and separated from a world of sin. The absurdity of pleading for a literal construction of this figure will appear by applying the same principle to other figurative expressions. The same apostle says, (Gal. ii. 20,) "I am crucified

with Christ." Would any person infer from this, that Paul had been led to Calvary, nailed to the cross, and pierced with the soldier's spear? Even a Baptist must see the necessity of understanding this term figuratively; and would be at no loss to see that the term is used in the same sense that it is, Rom. vi. 6, "Our old man is *crucified* with him." Again, in the immediate context of one of the passages, (Col. ii. 11,) Christians are said to be "circumcised in Christ." Is this to be taken in a literal sense; or would any one infer from this that all Christians undergo the bloody rites of the Jews? Christians are also said to be "partakers of Christ's sufferings," (1 Pet. iv. 13.) Are all christians, therefore, betrayed by Judas, spit upon, buffeted and crowned with thorns, &c.? Examples need not be multiplied. Every reader of the scriptures knows they are abundant. Yet were our Baptist brethren consistent with themselves, all these expressions must be taken in a literal sense; and they should practice accordingly. They should hold that all worthy communicants are crucified, because the sacrament of the supper represents the sufferings and death of Christ.

John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost and with fire," (Luke iii. 16.) On the same principle of interpretation which the advocates of immersion apply to the above passages to make them support their theory, they should also apply this literally, and make use of material fire in the administration of baptism, as we are told the Hermians and Selucians of the second century did. They re-baptized, those who had been baptized out of the sect, *and drew them through the fire*. Herculian, quoted by Clemens Alexandrinus, says, "Some applied a red hot iron to the ears of the baptized." Their conduct may appear more absurd, but is really nothing more than an application of the same principle of interpretation to another passage, as immediately in connection with the subject of baptism, as those which we have been considering. For if the expression buried with Christ, &c. has any bearing on the subject of the mode of baptism at all, it must be from the literal interpretation given to the word *buried* [Ταφω]. And even here our Baptist friends are compelled to be inconsistent with their own plea of interpretation, and thus destroy any argument this text would afford them, even on their own plan. They should continue "buried" three days, according to the time Christ lay in the earth. Should any object and say that this would drown them; the Baptists, on their plan of interpreting figures, would have an answer ready, and prove by the same text that drowning was the very design of baptism: "We are buried with him by baptism into his death." We are not merely buried, for this is only a part, any more than sprinkling; but we are buried to death, "buried into his death." The expression, then, goes as far to prove that drowning is as essential to the right administration of baptism, as that immersion is—for if *burying* in the expression, must be understood to signify immersion, burying into his death should surely signify drowning. And thus the same passage that would command burying, would command drowning, it would command "death." What possible likeness can there be between a *living* person, plunged for a moment under water, and a *dead body* lying three days and three nights in a grave in a rock whose mouth was closed with a great stone, and securely fastened and sealed!

J. P. M.

ART. III. *Defection of the United Secession Church with respect to Psalmody.*

MR. EDITOR,

The following remarks have been suggested by a statement, which you made in your March number, at the foot of page 314. If you deem them worthy of your notice, they are at your service.

That the United Secession Church in Scotland has been charged with a designed ambiguity of expression, not only on psalmody, but also on covenanting, the descending obligations of the covenant and free communion, is well known to every one who is in the least acquainted with the documents of that church, and the complaints which have been made and published against her. In the joint committee for the drawing up of the Basis, even at that early stage of the business, this designed ambiguity of expression was discovered by certain individuals, who failed not to charge them with it, and remonstrate against it. But I do not intend taking up your time at present by proving the above mentioned charges respecting covenanting, federal obligations, and open communion, as it is likely you may hear from me about these afterwards; I shall for the present confine myself chiefly to psalmody. You are aware that previous to the time of the union, the Burgher Synod were in the habit of celebrating the praises of God with human compositions, by making free use of the paraphrases and hymns, while the General Synod never countenanced such a practice. And when preparations were making for the two bodies being united, the Burgher maintained their point manfully and successfully for the free and unlimited use of the hymns, the practice of occasional hearing and occasional communion with orthodox christians of other denominations, as many of them had been in the habit of doing, without ever having been called in question; while the Anti-Burghers, who were in the habit of condemning such practices, *for the sake of peace and union* dropped their testimony, and left truth to lie bleeding in the streets. This afforded great pleasure and satisfaction to those who wished to follow the fashions and changes of the times; but it grieved those hearts who were looking upon the signs of the times in a different light; and the reckless manner in which many disregarded their former profession, their ordination vows and the fearful consequences which were likely to follow. The consequences which they feared would follow such high handed measures, I am sorry to say have been sadly verified, in the loose and latitudinarian spirit which prevails among them. But for the further confirmation of your statement, that "they have been charged with designed ambiguity on the subject of psalmody," I shall give you an extract from "The reasons of non-accession unto the union," drawn up by men who had every opportunity of knowing their sentiments and their practices, and who were most willing to join with their brethren, if they could have done it with a clear conscience and without violating their ordination vows: "By the union the worship of God is corrupted by introducing hymns and paraphrases of human composition in the duty of praise; and it adds greatly unto the evil, that those compositions are sometimes couched in language so equivocal as to present error to the mind as readily as truth, and in several instances are tainted with gross Arminian errors, which no ingenuity can explain away, or render safe to be employed in divine service, either by the learned or unlearned. There can scarcely be a greater mistake than to suppose, as many have done, that our controversy with the Union Church is confined to the point of continued covenant obligation. No doubt we consider this, in its application to the covenanted reformation of the Church of Scotland, to be a point of great importance; and in our dealings with the General Associate and Union Synods, we may have given the greater prominence to it, from the consideration, that if we gained this, we

gained every thing else ; every piece of defection being a departure from that measure of conformity to scripture which our church have attained, and solemnly engaged to hold fast. But as when ancient landmarks are removed, other depredations usually accompany or follow those removed, so has it happened here. Besides the defects which appear on the face of the Basis, we proposed to them, to the General Synod, that it is deficient in another respect, viz. in totally overlooking, or dropping, some important matters which ought to have been settled in a Basis of Union; and we were proceeding to move certain additional articles for the purpose of supplying in some measure the defect, when, in defiance of common form, and the principles of freedom of discussion, we were violently prevented from speaking. One subject to which we wished to call the Synod's attention, was that of public worship. It is a curious feature in this Basis of Union, that the immediate object of religious association, namely, the worship of God, is quite overlooked. The Directory offered itself for consideration, as naturally as the Confession of Faith, and indeed was mentioned in the overture ; yet its title appears in neither editions of the Basis, which is admitted, we believe, to contain all that church's terms of communion. We stated, for substance, in our reasons of protestation, that even supposing the directory to be too minute, some regulations should have been made about worship ; and particularly since it is known, that the two bodies differed in practice as to singing hymns of human composition, or what are called paraphrases, some settlement should have been made in the Basis on the subject : that it appeared to us no easy point to settle, whether any, or what additions should be made to the divinely appointed psalmody. We further stated, that, although we had then no suspicion of any design on the part of members of either Synod, inconsistent with doctrinal orthodoxy, yet as a sense of duty impelled us to say, that through inadvertancy, hurry, and restraint of free discussion perhaps, we were afraid it had happened, that in this matter former zeal for purity of doctrine has not been discovered. It has been alleged that the paraphrases and hymns contain some dangerous sentiments. This should have been, at least, enquired into ; and as we insisted it should yet be enquired into, we could not be expected to discuss the subject, or bring forward all our difficulties. We just referred unto the doctrine that "our present actions, good or bad, shall fix our future fate," Paraphrase 51. That our good works fix our fate, and in the same way as our bad works fix it, viz. meritoriously, is a very different doctrine from that of the passage of scripture proposed to be paraphrased. It only teaches that every one shall receive the things done in his body, *according to* that he hath done, whether it be good or bad ; as in other passages we are said to be judged *according to* our works. We also referred unto the third hymn, in which we are taught, "That timely grief for errors past, shall future wo prevent." And the Saviour's sufferings are represented as only something thrown into the scale to give sufficient weight to our sorrows : "Then see the sorrows of my heart, ere yet it be too late ; and hear my Saviour's dying groans, to give these sorrows weight." We added that even should ministers judiciously avoid singing such passages, we could not help thinking that the collection being advanced to the high honor of being sung in common with the book of Psalms, such veneration must be felt for the whole, as will greatly tend to facilitate the imbibing of an erroneous sentiment by the unwary. In this manner we reasoned with the General Synod. How were we grieved and confounded to hear the committee, in their answer, defend the above doctrines ; and the Synod vote an approbation of their answers as sufficient to take off the force of the reasoning!! A note intended to be as short as possible, is not the place in which we can attempt fully to express our feelings, yet we cannot but grieve for her who was once the

faithful city, and say, How has the gold become dim ! It seems to us that by that judgment, they have opened a door for much loose and dangerous doctrine, on the ground of a sinner's acceptance with God." Passing over what they say about the committee vindicating the paraphrase, and putting an arbitrary meaning upon the language used, they go on to state, "Good and evil works are put upon the same footing, in the action of fixing. The assertion is not about the public declaration of our fate, (an idea consistent with the apostle's words) but the fixing of it. Now it is evident that the sinner's fate is fixed, or he is condemned strictly and in justice upon the ground of his deserts, for "the wages of sin is death," but eternal life is a gift: "the gift of God is eternal life, through Jesus Christ our Lord." Need we say, that if heaven be a gift, it is grace that fixes the believer's fate, not works: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." We have been taught that the believer's fate is fixed by his justification in the day of his union with Christ. But does not the expression in the paraphrase naturally suggest, that the state of both saints and sinners remains to be fixed at the general judgment, and that their works operate alike in both cases ? On the other passage we need not say much, as we were informed, after the decision (in the General Synod,) that the Associate Burgher Synod had not given it their sanction. No wonder: it represents a sinner standing on the verge of eternity, putting the awfully important question how he should appear when God sits in judgment upon his soul. The answer is, "timely grief for errors past shall future wo prevent." God is said to have told the troubled soul this. This then, is the formal plea which the sinner is directed to use; our grief is therefore represented as the formal ground of acquittal; but the sufferings of the Saviour are admitted to make up the weight of that grief, which might be otherwise deficient. Therefore the atonement is mentioned in the last verse in full consistency with this as preventing despair; because of course it comes in to make up the weight. This is all the view which it may have of mercy. How different is this from the scripture doctrine, that the Saviour has fulfilled all righteousness as a surety, that justice by him is satisfied, God reconciled, the sinner being just called to receive the gift of righteousness by faith, while repentance to be genuine, must flow from faith working by love to him who first loved us; and although a duty, does not justify us as a work, but is a promised blessing. But we cannot help thinking there is something here still worse than toleration of error. The committee justified the hymns and paraphrase, as already stated, and the Synod formally approved of their answer as sufficient to remove all objections. Now we objected to their being used as a part of sacred psalmody. They therefore not only found them as harmless, but proper to be used in the praise of God; which must imply that they found their matter and expression so excellent as to be fit for directing and delighting the soul in the noblest exercises; so precious as to be imprinted upon the memory, and endeared to the heart, by frequent repetition, by being associated with versification, with music, and with all the sweet solemnities of the most elevating part of the worship of the sanctuary; so valuable, in short, as to be worthy to supplant occasionally the psalms dictated by the divine spirit." There are other paraphrases which are used by the Union Church, to which they found similar objections, as calculated to convey erroneous sentiments, but which they say, "The United Secession Church however swallows the whole." I fear I have already trespassed too much upon the room you offered for communications such as this, and shall omit many important extracts which I intend to make. I shall therefore only give you at present one more: "The above are a specimen of the poetical and unfair representations which even the paraphrases give of scripture doctrine, and the erroneous

notions they are calculated to teach, which are "suffered" by the United Synod, not less than by the judicatories of the Established Church. From the whole it is too evident that forbearance is extended in the Union, not only to covenants and covenanting, but also to what is usually called doctrine."—The use of these hymns is now become so common, that few in that church complain much about them; for many of those aged, intelligent and pious people who mourned of this and of other changes have now gone to their rest. The rising generation wished for a change, unwilling to be behind their neighbors; and they are getting changes upon changes with a vengeance. But to be more particular, I must state a fact, though not generally known, is no less true and melancholy, that the United Synod tolerate the singing of *Watts' Psalms and Hymns*, in various places of worship under their inspection. This, you may say, is only what might have been expected, when the rage for fashion and improvement was so prevalent among them, and when they could judiciously tolerate human composition at their very commencement. If any one should doubt my statement, (for I think I am correct if my senses did not deceive me,) let him cross the Atlantic in one of the packets for Liverpool, and inquire for the United Associate Congregation under the inspection of the Rev. Dr. Stewart, and I am certain he will be satisfied; or let him write to the Doctor and inquire, if there were not certain individuals in his church not four years ago who complained of him baptizing privately, and dispensing that ordinance to children whose parents were not members of the church, and of using Watts' songs in public worship; and if, when those who complained of his conduct carried it before the Synod, whether that reverend body did not screen the Doctor, or recommend that they should "quash" all matters in dispute, and go home and agree. Or if it were not too far for him to go, who may be sceptical about my statement, he might take a turn by Manchester, Carlisle and Newcastle Presbyteries, and hear and see, and enquire carefully whether they have not tolerated in many of the new settlements in England, Watts' Psalms and Hymns, and on some occasions the use of the *flute and violin*, to assist their public religious devotions? It may be said that these are practices to which the English Independents have been long accustomed, and that it could not be expected they would lay them soon aside; besides, it is a matter of no essential importance whether they sing the *songs of Zion* or not, providing the gospel be preached to them in purity; we should therefore make it a matter of forbearance, for it is one of the non-essentials. This I grant is the popular and easy way of proceeding with this, and many other important matters in which the glory of God, the purity of the church and the salvation of souls are deeply involved. But those churches that either judicially or practically tolerate such deviations from the faith once delivered unto the saints, call them by what name soever you please, have no right to lay claim for holding Reformation principles, as witnessed for by the fathers of the secession, either in this or in the land of our fathers. Better would it be for them to strike their colors at once, and hoist to the mast head banners by which their real principles might be known, and then no stranger would be in any danger of being deceived as to which nation they belonged. As the ministers who come from the Union and Relief Church seem to trouble you less by asking admission into your communion than into others; I have been at a loss to know whether it be that those churches which received them so readily, are more allied to them in sentiment and practice, and trouble them less with examining them about testimonies, close communion and hymn singing. However, I find many of them are not over-much burdened with consistency, as I find them dropping into more popular societies, as they find it answer themselves. Such changes as these may not have caused much exertion, or sacrifice,

as they may have been permitted to move into the General Assembly, or Dutch Churches, *occasionally* to show off their abilities and brotherly love, and liberal sentiments; another move, and they were removed entirely. Now, sir, I conclude by saying that the above remarks prove satisfactorily to my mind, the truth of the statement made in your Testimony, page 41. "In agreeing with the Basis, they neglected a necessary testimony against singing hymns of human composition in divine worship."

VINDEX.

ART. IV. *The Christian World Unmasked.*

(Continued from page 345.)

But, sir, if, Jacob's ladder does not suit your purpose, another may be had. My master was a carpenter; he built the skies, and coming down to earth, he took a trade adapted to his work above. He can provide you with another ladder, decked with golden rounds of faith, by which you may ascend up to his seat, and fetch down needful stores.

That is good news, Doctor; for I am growing weary of my own ladder. It has been fifty years in my possession, and never raised my heart a single step above the earth. I am just as anxious about the world, as I was; and find no more desire to pray, than I use to do; and as for peace, passing all understanding, I know no more how it tastes, than of old hock or French Burgundy. Pray, inform me, of what materials your ladder is composed; and how it differs from the common human one, which every country carpenter can make.

True Christian faith, sir, is of divine original. It does not grow upon the fallows of nature, nor in the garden of science: neither spruceness of wit, nor solidity of judgment, can produce it. An astronomic eye, though vaulting to the stars, cannot reach it; and a metaphysic head, though wrapped deep in clouds, cannot ken it. It is no endowment or acquirement of nature, but *the gift of God*, (Ephes. ii. 8;) and wrought by *the operation of his Spirit*. (Col. ii. 12.)

Human faith is only human assent to the word of God, which may be quickly given; so the shield is forged at a single welding, and believers sprout up hastily, like mushrooms. Thus a proselyte, who takes a *new creed*, becomes a convert instantly; he needs but turn about, just as the wind of fancy blows, and this is called conversion. But he may turn a protestant, a churchman, a methodist, a baptist, a deist, and be zealous too at every turn, while the wind blows, yet never turn to God.

This human faith, sprouting from an helpless mind, can produce no heavenly fruit; but leaves a man just as it found him. Hence it is vilified, as well it may; and none but madmen dream of being saved by this human faith. It takes a quiet lodging in the understanding, and sleepeth there; and being *only* lodged there, a devil may and does possess it.

Doctor, you deal mainly with the devil; but I cannot blame you. Pulpit-lips, like pulpit-cushions, are chiefly lined with velvet. Amazing reverence is shown to Satan in a pulpit; it seems the privy closet of his highness. We never hear his name or habitation mentioned in a modern sermon; which makes some people fancy, that the devil sure is dead, and that hellfire is quite burnt out. Nay, I am told, that Jesus Christ did put the devil's name into his short prayer, and called him the *evil one*, but some roguish body wiped his name out from our English translation. However, let that matter pass, and tell me something more about believing. If faith is not a mere human assent to the word of God, what is it Doctor?

Divine faith, sir, takes in this assent to the word of God, but takes in more abundantly. It is described in scripture, by *coming to Jesus* for help, *looking to him* for relief, *flying to him* for refuge, *resting on him* for support, and *feeding on him*, as our heavenly bread. Which expressions not only suppose a credit given to his word by the understanding, but a full reliance of the heart upon him to fulfil his word. The exercise of faith layeth chiefly in the *heart*, as St. Paul testifies, *With the heart man believeth unto righteousness.* (Rom. x. 10.) Thus faith is not a mere credit given to the word of Jesus, but an *heart-trust* reposed in him: and therefore called *believing on him*.

The miracles, recorded in the gospel, shew the nature and the use of faith; they tell a sinner, what his business is with the Saviour and how he must go to him.

Some came to Jesus for the pardon of sin, and *received* a pardon; others brought diseases, and were healed. Each bodily complaint, brought to Christ, was an emblem of some spiritual disease in our nature, which needs an healing, and can be healed only by the spiritual physician.

The *manner* also of applying for a cure, is not recorded as a matter of mere history, but an example for imitation. Every one, who went and got a cure, calls on you, sir, to go and do likewise. This matter is important; all are much concerned in it, and a few remarks upon it may be needful.

When the patients went to Christ, they plead no *worthiness* to recommend them. They do not come to *buy* but *beg* a cure. They carry no money in their caps, and bring no merit in their mouths, to purchase blessings; but come as *miserable* creatures, and in a *worshipping* posture, to obtain an act of mercy.

So must you go unto Jesus, if you hope to speed; feeling yourself a *miserable* sinner, *worshipping* the Saviour, and seeking mercy to relieve your misery. Though in heaven, Jesus Christ is near you, round about you, always within call; and when your wants are felt, you may go and be healed. Real beggars are relieved now, as aforetime; for *Jesus is the same, yesterday, to-day, and forever*: but he turns sham beggars from his door with indignation, just as we do; beggars, who can make a brawling of their misery, and feel none.

Again, the patients come to Jesus, not as miserable creatures only, but as *helpless* ones, quite unable to relieve themselves. Some had tried human means; and some had wasted all their substance on those means; but finding no relief, they come at last to Jesus, and seek a cure from his hand *alone*. Blind Bartimeus does not dream of putting one eye in, while Jesus puts the other: nor does the leper hope to help the Lord to scour away his leprosy. The patients, who applied to Jesus, expected *all* their help from him.

So must you apply, if you expect relief: not vainly dreaming of a power to help yourself, and idly complimenting Jesus with a prayer for help: not hoping you may couch one eye by human wisdom, while Jesus tries to couch the other; not boasting you can heal some leprous spots yourself, while Jesus scours away the rest. Such haughty beggars meet with no relief from Christ: he will be *all* or *nothing*.

Again the patients came to Jesus, not only as miserable creatures and helpless, but as *believers*, who thought him able to help, and *expected* help from his mercy. The matter of *believing* was of the utmost consequence; and therefore Jesus usually asks a patient before a cure, *Believest thou that I am able to do this?* Or tells him after a cure, *thy faith hath saved thee*. And this was said to inform the attending crowd, that faith procured the blessing. For though a patient's misery and helplessness brought him unto Christ, it was faith alone that obtained the blessing. The patient got what he wanted, by a firm reliance on the power and mercy of this divine physician: *thy faith hath saved thee*.

Even so it is now, sir; if you desire help from Jesus, you must not seek to him with a vain opinion of your own *worth* to recommend yourself, nor of your own *power* to help yourself, but must place your *whole* dependence on his mercy and his power to save you. Your *whole* expectation of pardon must be from his *blood*; and your *whole* expectation of holiness from his *Spirit*. He *alone* must wash you, and he *alone* must *work* in you to will and to do. And if your eye is single, singly fixed upon Jesus, he will shew himself a Saviour, and fill you notably with heavenly light and peace.

When you pray to Jesus Christ to save you from the guilt and power of sin, remember, sir, he asks you by his word, the same question now, which he asked aforetime, *Believest thou that I am able to do this?* Not you and I together; no: but believest thou that I, I without you, I *alone* am able to do this? And till you can answer this question truly, and say, "Lord, I do believe it," your petitions will draw down no blessing.

Many prayers are made, and meet with no success. The petitioners continue slaves to evil tempers and affections, because their petitions are not offered up in faith. Such heathen prayers never reach the skies, but are dropped in a church on Sunday, besomed out on Monday by the sexton, and applied with other rubbish to refresh some bald grave.

Lastly, when patients came to Jesus, miserable, helpless, and believing, they never would and never did depart without a cure. Sometimes they were neglected at the first application; and sometimes much discouraged by a seemingly rough answer, but at length their request was granted. And when any met with much discouragement before they gained a blessing, they were dismissed, not with huge encomiums on their honesty, sobriety and charity, (very needful things in their proper place, and might belong to the patients) but they were sent away with rare commendations of their faith: *O woman great is thy faith! be it unto thee even as thou wilt.* (Matt. xv. 28.)

And so it is now, sir. All that seek to Jesus Christ, with a due sense of their misery and helplessness, and with a single trust on his power and mercy, will obtain what they seek. They may wait awhile at mercy's gate, and meet with some discouragement: but at length it will be opened. The mourners will be comforted with pardons, and weary sinners will find rest unto their souls. Thus the promises, which are only gazed on by others as a fine picture, prove an heavenly feast to them. By faith they are possessed and enjoyed, as they were intended; which brings abundant praise to God.

Once, sir, I went to Jesus, like a coxcomb, and gave myself fine airs; fancying if he was something, so was I; if he had merit, so had I. And sir, I used him, as an healthy man will use a walking staff, lean an ounce upon it, or vapour with it in the air. But now he is my whole crutch: no foot can stir a step without him. He is my all, as he ought to be, if he will become my Saviour; and bids me *cast* (not *some* but) *all my care upon him.* (1 Pet. v. 7.)

My heart can have no rest, unless it leans upon him *wholly*, and then it feels his peace. But I am apt to leave my resting-place, and when I ramble from it my heart will quickly brew up mischief. Some evil temper now begins to boil, or some care would fain perplex me, or some idol wants to please me, or some deadness or some lightness creeps upon my spirit, and communion with my Saviour is withdrawn. When these thorns stick in my flesh, I do not try, as heretofore, to pick them out with my own needle, but carry all complaints to Jesus, casting every care upon him. His office is to save and mine to look for help.

If evil tempers arise, I go to him, as some demoniac; if deadness creeps upon me, I go a paralytic; if dissipation comes, I go a lunatic; if darkness clouds my peace, I go a Bartimeus; and when I pray, I always go a leper, crying as Isaiah did, *Unclean! unclean!*

If but a little faith is mixed with my prayer, which is too often the case, I get but little help; and find the Lord's word true, *according to your faith it shall be done unto you.* And St. James rebukes me sternly, *ask in faith, nothing wavering, else you shall receive nothing from the Lord.* (James i. 6, 7.)

Thus the miracles instruct me how to go to Jesus; and every miracle explains the meaning of that general invitation, which Jesus gives to sinners, *Come unto me all ye that labor and are heavy laden, and I will give you rest.* And, sir, unless you come in this appointed way, you will find no more relief from the king of Israel, than from the king of Poland.

Indeed, Doctor, we have nothing to trouble us in our parish, besides family cares and bodily infirmities. The vicar's chief complaint is about his large family and scanty income; and the old clerk's weekly moan is about his rusty voice, which cannot rear a psalm without a woful outcry. On Sundays we march to church in our best clothes, and are decently seated in pews, which are swept every Christmas. Aged people look grave enough, but the young ones stare about them, and are peeping at every one who steps into the church; for we keep dropping in all prayer time. And during the sermon, which is soon despatched, some listen, others giggle; and when the weather waxes warm, a few are half awake, and the rest are fast asleep; which proves they have no burden. This is our parish way of going unto Jesus Christ; and as for your's, Doctor, it seems more suitable for thieves and harlots, than for honest folks.

Sir, if it suits a thief and a harlot, it will suit you all exactly. You are robbing God of his service daily, which is the worst of robbery, and yet but little heeded. You defraud your Maker and your hourly benefactor of his worship and obedience, and cannot feel your infamous ingratitude. If a villain takes away your property or good name, you raise an outcry presently: but though you daily rob God of his service and his honor, you can wipe your mouth and think no harm is done. Your heart too is full of uncleanness; no harlot's heart need be more unclean; and your eye is full as wanton as your heart. Oh, sir, you feel no pain from sin, because your eye is not couched to see your malady, nor your conscience yet alive to feel your danger.

In a Christian land, men become Christians by profession. And while the life is decent, and the church attended, all things pass off mighty well. But it happens, these genteel professors are the very troops of Ezekiel's army, before it was quickened; covered well with plump flesh and fair skin, yet no breath was in them; ranged well in rank and file, bone comes to his bone; and at a distance seem a famous army, but on a near approach are all dead men. No life is found among them, because the Holy Spirit had not breathed upon them, (Ezek. xxxvii. 7, 8.)

So it fared in the prophet's day; and so it fareth now. A Christian army still appears, with many decent soldiers, of kindly flesh and skin; and, when exercised at church, are ranked well in order; bone comes to his bone, and a *noise* of prayer is heard, but no breath of life is found, no presence of the Lord bestowed, no quickening aids imparted, no cheering consolations granted. It proves a dead scene of worship, conducted like an undertaker's funeral, with cloudy face, and yawning entertainment.

It is not strange, that men reject the gospel, when they find no heavenly comfort from it, and are told they must expect none here. Who will labor in a service, where he meets with constant drudgery, and no refreshment? Who can bear to be much in prayer, unless he finds divine communion in it, which is divine refreshment? And who will daily read the word of God, unless he finds it daily food? Take the food away, the Spirit's application, and we soon grow weary of the bible, and the spider weaves his web upon it. Nor is this the worst of all; for some, who live

upon the altar, now begin, like Eli's sons, to kick at the sacrifice; and in a mighty rage of zeal for the Father, would strip his dear Son of divinity, and trample on his blood. When this becomes general, we may expect that Jesus Christ will sweep the church-lands, as he swept the abbey-lands, out of his vineyard; and make our Sion, once a praise in the earth, to become an hissing and an execration.

Well, but Doctor, I am not yet satisfied, that Jesus Christ must *work all our works in us*, (Isa. xxvi. 12.) and be both *author and finisher of salvation*. What, cannot I help to make myself a Christian? Is the *government so wholly laid upon his shoulders*, that he must do all? You know the old proverb, and proverbs are next to gospel, "Every tub must stand on its own bottom." I would not undervalue Jesus Christ, nor yet disparage myself. At a dead lift I would ask his help; but his arm and my shoulder should act together, and thus raise the sack upon my back.

Sir, your whole *help is laid on him, who is mighty to save, and saves to the uttermost*. He says, *Your strength is to sit still*; (Isa. xxx. 7.) and instructs you, by the similitude of a vine and its branches, that all the spiritual life and fruit of a believer is derived from him. Jesus Christ is both the root and stem of this vine: the visible stem may denote his human nature; and the invisible root, producing that stem, his divine nature; and believers are branches of this vine. Now, sir, as all the branches of a vine receive their *birth, growth and nourishment*, their wood, leaf and fruit *altogether* from the vine; so all believers receive their *birth, growth and nourishment*, their *life, faith and fruit*, from Jesus *altogether*. And, sir, if this similitude be good for any thing, it proves your will and power are good for nothing; good for nothing but to make a Christian monkey, who will ape a true believer by his chattering; but his tail and tricks, lewd or pert, betray the monkey still. (John xv. 1, &c.)

A branch is nothing, and can do nothing, without the vine; if separated from the vine, it dies immediately: believers too are nothing, and can do nothing, without Christ; he is their all in every thing; and if they could be separated from him, they would die a spiritual death directly.

Formerly, when I had asked help in prayer, instead of looking for that help, and relying on it, I strove to help myself, and stripped to fight my adversary. Many of these battles I have fought, but never gained any credit by them. My foe would drop his head sometimes by a blow I gave him, and seemed to be expiring, but revived presently and grew as pert as ever. I found he valued not an arm of flesh, but made a very scornful puff at human will and might. Often when a fire broke out in my bosom, the water I threw on to quench it, only proved oil, and made it burn the faster. The flame of anger would continue in my breast, till its materials were consumed, or till another fire broke out. One wave of trouble passed off, because another rolled on, and took its place. One evil often drove another out, as lions drive out wolves; but in their turns, my bosom was a prey to every wild beast in the forest. Or if a quiet hour passed, it proved but a dead calm; my heart had no delight in God, a stranger yet to heavenly peace and joy.

At length, after years of fruitless struggling, I was shewn the gospel method of obtaining rest, not by *working*, but *believing*. A strange and foolish way it seems to nature, and so it seemed to me; but is a most effectual way, because it is the Lord's appointed way.

Jesus says, *He that believeth, shall be saved*. Paul declares, *We, who have believed, do enter into rest*. (Heb. iv. 2.) John affirms, *This is the victory, that overcomes the world, even our faith*. (1 John. v. 4.) And Isaiah bore his testimony long before, that *God would keep the man in perfect peace, whose mind was stayed on him*. (Isa. xxvi. 3.)

I find my bosom is a troubled sea, and none can give it rest, but that

God-man, who said to winds and waves, "Be still," and they obeyed his voice. And when I stand before him, as his patients did of old, imploring and expecting help, his help is freely given. *None ever trusted in him, and was confounded.*

Fain we would grow notable by *doing*; it suits our legal spirit; but we can only grow valiant and successful by *believing*. When salvation-work is taken on ourselves, it resteth on an arm of flesh, and a withered arm, which must fail; but when we wrestle by believing, the arm of Jesus is engaged to fight the battle; and he will and must bring victory, else his word and faithfulness must fail.

Means of grace are put into my hand, but the *work* is in the Lord's. Watching, praying and believing do belong to me, and these I must be taught of God, or I shall never do them right; but all deliverance comes from Jesus Christ. And because he does the work, fights the battle, and brings victory, he is rightly called the Saviour. I must watch against the inroads of an enemy; and when he comes in sight, must wrestle well with prayer, and *fight the fight of faith*; but if I thrust my arm into the battle, Jesus will withdraw his own: he will be all or nothing. And if *I lay my hand upon the ark*, to help hold it up, as Uzza did, I shall be slain, as Uzza was. (2 Sam. vi. 6, 7.)

The crime of Uzza is but little understood; some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza, which destroyeth every sinner, even unbelief. What slew his body, slayeth all the souls that perish. He could not trust the Lord *wholly* with his ark, but must have a meddling finger, called in the Bible-margin, his *rashness*. *Rash* worm indeed, to help a God to do his work! and thousands every where are guilty of this *rashness*, and perish by this *Uzza-izing*. Jesus Christ is jealous of his glory, as a Saviour: he will not share it with another; and whoso takes it from him, shall take it at his peril.

The Saviour's word to an Israelite is, *Fear not, stand still, and see the salvation of God*, (Exod. xiv. 13.) *In quietness and confidence shall be your strength*. (Isa. xxx. 15.) *Cast thy burden on the Lord, and he shall support thee*. (Psal. lv. 22.) *Look to me for salvation, all the ends of the earth*. (Isa. xlv. 22.) *Call on me in time of trouble, I will deliver thee, and thou shalt glorify me*. (Psal. l. 15.)

A stranger to the life of faith, makes a snuffle at believing, and thinks no work so easy or so trifling. He wonders why such *gentle* business should be called the *fight* of faith! and why the chosen twelve should pray for faith, when every human brain might quickly furnish out a handsome dose.

For my own part, since first my unbelief was felt, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more than half a grain. You smile, sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well, assures you that a single grain, and a grain as small as a mustard-seed, would *remove a mountain*; remove a *mountain-load* of guilt from the conscience, a *mountain-lust* from the heart, and any *mountain-load* of trouble from the mind.

The gospel-law is called the *law of faith*, (Rom. iii. 27;) and Jesus sendeth help according to our faith, and is obliged to send it; not through any merit which is found in faith, but by virtue of his promise, *according to your faith, be it unto you*.

This law of faith, or a *whole* reliance upon Christ for *wisdom, righteousness, sanctification* and *redemption*, is become an exploded doctrine; and human arms are called in to help the Saviour in his work. Salvation is no longer as St. Paul declares, *by grace through faith*, (Eph. ii. 8.) but by grace and nature *jointly*. And see, sir, what has followed.

Morality has lost its right foundation, and is sinking daily, because it resteth on a human shoulder, which cannot bear the weight.

The gospel too, is become not only much neglected, but rejected and despised also : a certain consequence of the present modish doctrine. A mixed covenant of human might and heavenly help, will rest at last on human shoulders altogether.

For, observe, preachers say, we must ourselves do *something*, in salvation-work, but cannot say how *much*. They do not mark the boundary of grace and nature, because they cannot tell what human wit and might may do ; of course every man must make the boundary himself.

One thinks he can do *much* ; another can do *more* ; and a deist will do *all*. Why should he not ? You have put him in the path, and set his feet a going ; and you must not be offended, if he takes a step beyond you. Perhaps, yourself can do with only Christ's shoe-latchet, and he will cast the latchet too away. If your path be right, he may enlarge his step, just as he pleaseth ; for you cannot mark the ground where he ought to stop.

Thus when the doctrines of *human merit*, or of *human might* are preached, they must naturally, and will judicially end in deism, or a total rejection of the grace of Christ : because no limit can be fixed, where that human *merit*, or this human *might* shall end. If Jesus Christ is not *all* in every thing, he will become a cypher.

Paul says, salvation is of faith, *that it might be by grace* : (Rom. iv. 16.) that is, we must be saved by faith *alone* in Christ, by a *whole* dependence upon him for every thing, otherwise salvation cannot be by grace, cannot be a *mere* matter of grace. If men retain some native will and power to save themselves, and exercise it properly, so far they are saved, not by dependence upon Jesus, but by a proper exercise of their own abilities. Adam was endowed with native will and power to save himself, and had he persevered in a right use of those powers, he would not have been saved by grace at all, but by works altogether. And if fallen man has yet some power to save himself, and makes a proper use thereof, so far he is saved by his own works : but, then, says Paul, pray, what becomes of grace ? If you are truly saved by grace, it must be through faith alone. Your whole dependence must be fixed on Jesus, and your obligations rise entirely from him, else you are not saved by grace. What you can do for yourself, you need not be obliged to another for : no grace is wanted here.

And as salvation, in a covenant of grace, must be through faith alone ; so that covenant supposes, that we want such grace, for God will offer nothing needless, not even grace.

A fallen man has no more power than a fallen angel, to sanctify his nature, or to make atonement for sin. Man fell through pride, as angels did ; and to humble man in his recovery, he must go clean out of himself for salvation. His *whole* dependence must be on the Saviour's blood for pardon, and on the Saviour's grace for holiness. Therefore Jesus saith, *Look to me, and be saved*. (Isa. xlv. 22.)

But, sir, a little recollection, how it fares with yourself and neighbors, would save a deal of talking on this matter. You are an aged man, and seem an honest man, and must have tried what human strength can do. Are your tongue and temper better bridled, than they were some forty years ago ? Can you love and feed an enemy much better ? Can you deal your bread more freely to the hungry ; and more cheerfully submit to sickness, pain, and worldly disappointments ? Are you growing more humble, and more vile in your own eyes ? Can you pray more frequently and fervently ; and walk with God more closely, and find the comfort of his presence ? Is the word of God more read, and read with sweeter savor ? Can you keep a stricter watch upon your bosom, and find

more power over bosom sins? Is your *cage* more cleanly, and your *den* well scoured? Survey yourself all over; then call upon your neighbors, and ask them all the same questions, and see what answers they will make. I believe you will find no great amendment, and no room to vaunt of human strength, but abundant room for self-condemnation.

As for the tub you mentioned, it has lost its bottom, sir, above 5,000 years ago; and it would be strange, indeed, if it stood upon a bottom, when it had none. Adam has unhooped all our vessels, and left us no foundation to rest upon, but Jesus Christ. Adam fell, and ruined all his race.

Indeed, Doctor, I have the vanity to think myself as good a man as Adam was before he fell. Why should his fall put my nose out of joint? Could he not stumble without throwing me down? Perhaps he did receive a bruise, and his ankle might be sprained; but I do not read that he broke his neck, or broke a leg by the fall. Does the scripture intimate that his whole nature was impaired; and that he fell from his *first estate* altogether?

So I think, sir; but hear and judge. The Lord tells Adam, *In the day he eateth he shall surely die.* (Gen. ii. 17.) Adam did eat of the tree, and of course he *died* on the day he eat, if the word of God is true and faithful. But what death did Adam die, on the day he ate? Not a natural, but a spiritual death. All spiritual life ceased on the day he sinned, and his soul was *dead* to God. His animal life became a sickly and a mortal one; and the spiritual life expired in him, as in the sinning angels.

To fancy that mere mortality was only meant by the threatening, is a strange perversion of this awful sentence, which does not say, *Thou shalt be liable to death*, but *thou shalt surely die.*

Adam lived nine hundred years after his transgression, and might have lived nine millions, consistently enough with mere mortality, but not with the threatening. And if one expositor may add the word *liable* to the threatening, in order to shove it from the spirit; why may not another add the little word *not*, to shove it from the body too? So the threatening runs thus, *In the day thou eatest, thou shalt not be liable to death*; and all is safe and well. The threatening proveth only papal thunder.

But why must all the threatening light upon the body, and the curse be spent upon it altogether? The whole nature sinned, and the whole should suffer. The body lost its healthy state, and the spirit sure should lose its healthy state too. Nay, the spirit was the *chief* in transgression, and should bear the *chief* share of punishment. If the body grew *sickly* through sin, the soul should be *sick* to death. When a gang of thieves is taken, the captain of the gang is sure to suffer, whatever happens to the rest. But here the captain in rebellion is reprieved, and the underling is hanged: the spirit strangely escapes without a hurt, and the curse falls wholly on the poor corpse.

The change of Adam's *state* is pointed out by the following circumstances. After the fall, he desired no fellowship with God but dreaded it. When the Lord calls, he flies, and would avoid all converse with him. The language of his heart was this, "Depart from me, I desire no knowledge of thee, or communion with thee."

2dly. His *understanding* now was clouded, and a spiritual darkness crept upon it. He has lost the right knowledge of God, and thinks his Maker sees with human eyes, or useth spectacles. For he is no sooner called, but he slips behind a tree, as a mouse will slip behind a tile, to hide himself.

3dly. His *breast* was now become the seat of evil tempers, such as devils feel: and felt as Adam did, through disobedience. Their bosoms, once like his, were a blessed seat of heavenly peace, and love and joy:

but when sin entered, they became a woful seat of war, where wrath and envy, pride and stubbornness, and every evil temper reigns. Adam shows this devilish bosom, when examined; for though examined with much tenderness, he makes no meek confession, nor deigns to urge a single prayer for mercy. He acts a stubborn part, flies in the face of God, and lays the blame at his Maker's door, as if the woman had been made on purpose to seduce him; *The woman whom thou gavest me, she gave me of the tree.* (Gen. iii. 12.)

4thly. Adam's heart, through sin, became a cage of uncleanness. Before his fall, he felt no shame, though naked: but when he fell, such filthy lusts sprung up, as brought him shame enough, and made him seek a covering for his waist.

Lastly. Adam's first born child proves a murderer. A hopeful heir truly! Where the fruit shows the stock, and declares them both possessed of his nature who is called a *murderer from the beginning.* (1 John viii. 44.) And if St. John is credited, that *whoso hates his brother, is a murder,* (1 John iii. 15.) then every child of Adam in his turn has been a murderer too.

(To be continued.)

ART. V. *Remarks on Matthew*, XXVI. 30th. "*And when they had sung a hymn they went out, &c.*"

This circumstance is also noticed by Mark, xiv. 26. but it is omitted by Luke and John; the reason of which, may possibly have been that it was sufficiently attested by the two former, before the two latter wrote. The singing of this hymn by Christ and his disciples, was among the last things or the very last thing, which was done before they went out; consequently, it was after the first supper. And we may safely infer that it was both, as to matter and form, a part of worship suitable to the ordinance of the supper, and to those doctrines set forth in Christ's preceeding discourse in the 14th, 15th and 16th chap.'s of John, and to his intercessory prayer, chap. 17th.

What Hymn was it? Many professors and ministers of different denominations in the present day, have taken it for a *new song*, which Christ made for this new occasion. And from this assumed fact, they have inferred that the Psalms in the old Testament were unsuitable for new Testament worship. Behold, say they, Christ upon the first celebration of the first new testament ordinance, lays them aside, and makes a new song more suitable. If this was the fact, there might appear to be some plausible ground for their inference, but if it was not, if this is a mere assumption, the fact that is here recorded will bear a different inference, and though not quite so pleasing to many, yet not the less important.

But let us make a sober inquiry, and for the sake of illustration, let us assume that Christ made a new song on this occasion as above said. How comes it, that they were all able to join in singing it? It would appear they all joined—"and when they had sung a hymn," &c. were they all simultaneously inspired with it? or, was it read or spoken out piece meal to them? The record does not state, and we are not authorized to conjecture. But they all joined in singing, this is substantially stated, and if it was dictated by Christ just then, it is extremely difficult to understand how they could. There is no instance of such a thing left on record any where, to instruct us how they could.

If it was a new song for the occasion, why do all the four Evangelists omit to tell that it was. One or the other of them give us many circum

stances much more minute on this occasion. Every thing which Christ said and did to them. How he laid aside his garment and took a towel and girded himself, &c. What he said respecting the Passover, that it was the last he would celebrate, and consequently, that it was the close of that dispensation. And what he said at the institution of the new ordinance, that was to come in its place. One would be tempted to think that as they so distinctly record his abolishing the Passover and instituting the Lord's supper, that they would also have made mention in some way of this change also, viz. his laying aside the old psalms, and instituting the new. But really, they do not mention it at all—none of the four. They pass hurriedly over the circumstance of *singing it only*, as if it were a very common occurrence, or, just what was to be expected on such an occasion—"And when they had sung a hymn," &c.

If this was a *new song* made by Christ for the new ordinance and the new dispensation, it must be one more suitable than any then extant. Nay, it must be necessary to christian worship, and I do not see how we can do right at the dispensation of the supper without singing it. How would Christ the faithful and true witness who never did conceal God's verity, put aside all the old psalms together, if there were any of them suitable to be used on such occasion? If he did so at this first supper, I see not how we can infer any thing else than that they were unfit, and if he did compose a new hymn, we must conclude that it alone is suitable, and that it belongs to new Testament worship. We cannot get along without it. But where is it? We do not find it in any of the gospels, nor any thing that can be tortured into it by the utmost efforts of sophistical ingenuity. They mention the song of Mary, Zecharias and Elizabeth, upon a new and solemn occasion, but they drop not a word of this new hymn. Neither is there a line, or a word of it, in all the new testament. How can new testament worship be complete without it? How can Christ say that he has given us all God's verity and never did conceal it if he composed this hymn, and yet we have not a trace of it any where? But now I ask, if there is not a trace of it any where, and if there is not the least mention of making a *new hymn*, what necessity there is for supposing that there *was* such a one made at all? "Hymnantes" they sung praise or they sung a hymn, could not this be done without making a new composition? Was there nothing extant that praised God which they might sing? Must we assume that there was a *new hymn* made, although the sacred record is totally silent about it, and at the expense of implying that christian worship is incomplete and that Christ is not a faithful witness, or which comes to the same, that the inspired writers have not given a faithful account. And for what must we do it? Why, that the words of God's holy Spirit, the old psalms may be thrust aside to make room for the effusions of human fancy in his worship! I blush for the proud arrogance of human nature!!

But if it was not a new hymn, it was an *old one*. The use of the word *Hymn* by our translators seems to be conclusive evidence to our opponents that it could not be any of the old psalms. This appears to us no evidence at all, because, by attending to the meaning of the original term and not the *sound* of the English word hymn, we find a perfect agreement between it and the general design of the book of psalms, and more especially the design of some of them. The scholar knows that the Greek word is not a noun as we have it in the English, but, a participle, viz. of the 1st. aorist, and when rendered literally, would be "having hymned," or "when they had hymned." Parkhurst renders it, having said or recited a hymn. The past tense of the same verb is used Acts, 16, 25, and at midnight, Paul and Silas prayed and *sang praises-hymns* to God. Suppose I should assume this rendering as equally good, and say in this place "And when they had *sung praises*. What color would it

give for the supposition, that it could not be any thing in the book of psalms which they sung? We well know that it is the expressed design of many of the psalms to praise God. Dr. Gill on the place says "This Hallel or song of praise, which the Jews were obliged to sing on the night of the passover, (for the passover they say was bound to a hymn) consisted of six psalms from the 113th too the 118th inclusive. Now this they did not sing all at once, but in parts. Just before the drinking of the second cup, and eating of the lamb, they sung the first part of it viz. 113th and 14th, and on mixing the 4th and last cup, they completed the Hallel by singing the rest of the psalms, beginning with the 115th and ending with the 118th, and said over it what they called "the *blessing of the song*, which was psalm 145 verse 10th, &c. Now the last part of the Hallel Christ deferred to the close of his supper, there being many things in it pertinent to him, and proper for the occasion."

In agreement with this remark, I would observe of the 113th, 114th and 115th Psalms, that the subject matter of them is the manifestation which God gave of himself, as the only true God in delivering Israel out of Egypt, and therefore the singing of them was most appropriate to the celebration of the passover.

And the 13th verse of the 116th, answers well both to the cup used at the passover and in the Lord's supper, viz. "I will take the cup of salvation and call upon the name of the Lord." Add to this, that the 3d verse of this psalm, seems plainly to set forth the sufferings of Christ, and so the ancient Jews understood it; compare it with Christ's declaration of his sufferings in the garden. Indeed this whole psalm seems more designed to express his sufferings, and what was the exercise of his soul on this solemn occasion, and after his sufferings were over, than those of the Psalmist or any mere man. It may be thought that the 11th verse cannot be put in his mouth, who was never in any haste or confusion, viz. "I said in my haste, that all men are liars," but this term does not necessarily imply any thing sinful, but simply that state of mind which is the necessary effect of the most intense trouble, as when the sorrows of death compass one on every side, and the pains of hell take hold on him: and such were the sufferings of our Lord. In these deep and awful sufferings, our Lord looked not to any man for sympathy or help—there was no dependence to be put in the very best—even his own disciples, their strong and repeated protestations of attachment notwithstanding. They could not watch with him one hour, they all forsook him and fled. Peter even Peter, afterwards denied him with oaths and cursings, even in his presence, (see Luke xxii. 51,) and Judas betrayed him. If these his disciples acted such a part, may it not be justly said with respect to him at this time "all men are liars." The 117th psalm, is a prophetic call to the Gentile nations to praise God for the mercy and truth of the gospel sent to them after Christ's resurrection. And, therefore, was most suitable to be sung over the memorial of his death, which was the foundation of this blessing.

The 118th is a song of triumph, and is well adapted to celebrate Christ's victory over his enemies, whether men or devils, Jews or Gentiles. I shall mention only one point, because it determines the psalm to Christ in his glory, verse 22. The stone which the builders refused, is become the head of the corner—compare Acts iv. 11. These psalms "set the joy before him," as well as the cross and the shame, and were on that account at this particular time, well adapted to support the holy human nature under his awful sufferings just at hand. They were no less adapted to direct the views, and comfort the hearts of his sorrowing disciples, while they sung of the sufferings of their master, they sung also of his glory that should follow. Here then we have an *old hymn*, the express end of which, is to praise God—adapted to the celebration of Israel's de

liverance out of Egypt. Highly expressive of the sufferings of Christ, and his glory that should follow, and therefore, equally adapted to celebrate the spiritual deliverance of God's elect, by the death of Christ. Then it was suitable both for the passover and the Lord's supper. I will not say that this is enough to convince to a certainty that it was this hymn and no other which they sung, but until our opponents bring something more convincing in favor of another, I will hold that this was it.

And now if Christ did not use any new hymns on this particular occasion of instituting and dispensing the first gospel ordinance, is not the inference just, that he did not deem new hymns to be necessary to the new dispensation. If they were, we would be tempted to think that now was the time. If necessary to any new testament ordinance, surely they would be so to the Lord's supper, and if to it, surely to the first dispensation of it. For there would be the same reasons for it then, that would be for it ever after, and if new hymns were to be made, must not Christ, or his inspired Apostles be the maker? He is the ordainer of all the other gospel institutions, and why not of this? He is lord of his own house. But he did not himself, nor by his apostles, either now, or afterwards make any new hymn, and therefore, they were not necessary, and it might be proved that this will support the conclusion, that they are not *lawful*.

Again, if Christ *on this occasion* used old hymns, which could be none other than the church had been using and were in authority at the time, and which is therefore, noticed by the sacred writers as an ordinary thing, then are they both suitable and necessary to accompany the celebration of new testament ordinances. Christ dismissed the passover, its work was done, as also that of all the typical ordinances together, the great anti-type was come, and the new testament passover was that night to be taken from the flock and sacrificed. But he retained the psalms. Their work was not done. They were not given when the ceremonial law was given, neither were they taken away when it was set aside. EGO.

ART. VI. *Persecuting Spirit of Irish Popery.*

In the London Record of October 5th, we find a letter from the Rev. M. Hobart Seymour, curate of Ballinrobe, in the county of Mayo, in Ireland, to the Bishop of London, in relation to the persecution of Protestants, and especially of converts from Popery, by the Irish Catholic priests. Mr. S. gives the three following facts as specimens of numerous others which came under his *personal observation*.

1. I once had a parishioner whose name was D——, a Roman Catholic schoolmaster, who had been led by the reading of the scriptures to see the errors of the Church of Rome. He had frequently attended privately upon me for spiritual instruction, and had avowed his intention of attending openly at the parish church. As soon as this intention became known, there was a notice posted by night on his house, stating that if he did not forthwith cease from reading the scriptures, and immediately return to mass, he should be visited and shot; and the notice went on to state that he should be treated in precisely the same way as a man named M——, had been treated a short time before. That man, who was a Protestant, was shot dead in the cool of the evening, while sitting happily with his wife and children round his own fireside? This original notice, which was brought to me at the time, is still in my possession.

2. I had a parishioner named M——, a Roman Catholic farmer, who expressed his intention, together with all his family, of withdrawing

from the Church of Rome, and attending in future upon the services of the parish church. I had frequent conversations with him on the subject; but when his intention became known, attempts were made to intimidate him. One morning early, as he opened his door, the very first object that met his eye was his grave already made to the size and shape of a coffin at his own threshold. Awful as was this significant threat, he visited me that very day, and avowed his resolve to persevere. The result was, that in a few nights afterwards his house was broken open by a large gang, who shattered to atoms every article of property in his house; beat his wife and children; and after baptizing him again, as they called it, back into the Church of Rome, left him nearly dead from the horrid usage he received at their hands. One of the party was apprehended, and tried at the assizes before Judge Vandeleur and transported.

3. I know a man, named C——, a Roman Catholic schoolmaster, who was led by his reading the scriptures, to avow a change in his religious sentiments. He accordingly felt it a duty to attend, as a Protestant, at his parish church. The very first day he left his home to attend that church—on the Sabbath day, when all evil passions might well be stilled in its holy hours of worship, at the full noon-tide hour, and in the full blaze of day—for it was just twelve o'clock—on the King's high-road leading to the parish church, he was way-laid, and deliberately and horribly murdered! Nor was this all of the horrid tragedy, for a crowd assembled shortly afterwards, and the parish priest attended, and having taken some Protestant books from his pockets, he held them up in the presence of the people, and declared that the murder was a just judgment from heaven upon the man, for having such books in his possession! These particulars were proved on the inquest, and as the horrible affair occurred in a parish of which I was the curate, I can write, as I now write, from personal knowledge.

After relating these facts, Mr. S. thus proceeds:

These facts, my lord, have, with hundreds of others, come under my own personal observation—*quæque ipsa miserrima vidi*. The unhappy victims were my own parishioners; I was intimately acquainted with all the particulars, and I now publicly offer to have them proved before any suitable tribunal in the kingdom.

But it must not be supposed—as is too generally believed—that the great body of the Roman Catholic peasantry are willing perpetrators of these horrors, which make us blush for our country, and make appalled humanity shrink shuddering away. They are impelled to them by an iron despotism, which they deem as odious as it is irresistible, and which I shall now endeavor to describe to your Lordship.

The social state of the lower orders in Ireland is an anomaly. In every village or neighborhood there is a small knot or cabal of all the most factious and disaffected in the vicinity. They are generally but very few in number, seldom being so much as a twentieth portion of the population, but they possess extraordinary power by unity of purpose, over the whole population. This knot or cabal, is composed of various materials—some persons who conceive themselves aggrieved by some government prosecution—others who feel themselves injured by some needy landlords—some again, who are descended from ancient families and are looking to the forfeited estates, and others who forecast the same objects, hoping vaguely to obtain something in the general confusion. To these are to be added persons whose mistaken notion of Irish independence, and dreams of patriotism, lead them into the verge of disaffection, and others whose religious zeal incites to the expulsion of heresy, and the exaltation of their church; and a few reckless and daring spirits, who have nothing to lose, and every thing to gain, in a national convulsion. All

these various persons are combined in discontent, and are in cabal with factious and ill-affected intentions in every neighborhood; and around this knot or cabal, as a nucleus, all the evil passions of the people rally. The priest of the parish is generally, by a sort of common consent, the nominal head of these persons; an arrangement of considerable importance to them, as while it adds the sanction of religion to their actions, it removes those petty rivalries and dissensions that would otherwise exist among themselves. The object which these persons have in view, is a vague and undefined expectation of making this island independent of England, and of such a revolution or convulsion as will alter the present system of property altogether, and bring in some halcyon state, in which neither rent, nor taxes, nor tithes, will so much as be named among them; and the spirit that actuates all their proceedings is a burning hatred against England—against government—against landlords—against Protestants.

The parish priest has naturally an immense influence over these persons, and they are the principal means by which he governs the people. Their power is perfectly well understood by the people, who find by experience that their vengeance is more rapid, as well as more certain, than the laws of the land, and who, therefore dare not breathe a sentiment or commit an act which is likely to draw upon their heads swift and fearful vengeance. By this system of terror, these knots or cabals have obtained an irresistible influence over the peasantry, who dare not think for themselves or act for themselves in any thing that may interest those persons; so that there is an iron chain flung over the minds and bodies of the people on the subject of religion; for they feel perfectly convinced that by any tendency to conform they would ensure the hostility of the priest, and the consequent vengeance of those who act as his satellites; and thus it is, as many of this poor and oppressed people have personally told me, that a vast body of the population remain externally in the Church of Rome, through fear of that vengeance which is too sure to pursue all who abandon her communion.

I shall state a fact to illustrate this:

It is but a very short time since I was sent for to visit an aged woman on her death-bed: she had always been deemed a Roman Catholic, and I ever regarded her as such. I visited her, of course, and I asked her how it was that she, being a Roman Catholic, should have desired to speak with me in dying? She told me that although she was generally believed to be a Roman Catholic, yet that she was really a Protestant; and that she had been such, secretly, for sixteen years! Two adult females, members of her family, were the only persons present, and they stated that it had been long the same way with themselves; to the eye of the world they were Roman Catholics, but in their own house and private circle they had for many years been Protestants. I expressed my surprise that they, professing thus to have held so long the blessed truth of the Gospel, should have concealed it from me and from the world. Upon which the withered and dying woman raised herself in her bed with an effort, and with eyes in tears, and uplifted hands, declared that she had kept it secret, because she feared that if it were known, her family would be murdered or otherwise injured! She died immediately afterwards, and her family have left the neighborhood.

No one can conceive, who has not had an opportunity for personal knowledge, the fierce and horrid language which is too often uttered by the priests against every one who shows a tendency to abandon the Church of Rome; and your lordship would be shocked to your most inmost soul to hear the horrid and malignant curses which are often pronounced from the chapel altars in our country parishes against such persons. Nor, I grieve to say it, are they idle and powerless curses; for

those knots or cabals, which I have already described, are ever ready to fulfil them to the letter.

I shall illustrate this by a fact:

I knew a man named H——, who was originally a Roman Catholic, who had braved with the spirit of a martyr the hostility of the priest by embracing Protestant principles. The priest who is one of the clergy under the authority of Dr. M'Hale, who was a prophet of that school to which I have referred, and in one of his prophetic raptures denounced poor H—— by name from the chapel altar, and uttered a prophecy that, as a judgment of heaven for his apostacy, his property should be under a curse, and would pine away in afflictions and losses! A few short days had scarcely rolled away when the fulfilment of this prediction commenced: his cow sickened and died, and in a few days more his second cow sickened and died, and left the poor sufferer upon the verge of beggary! The fact is, that the satellites of the priest, taking the hint from the prediction, poisoned the cows, and thereby fulfilled the prophecy—confirming the influence of the priest—and deterred others from the example of abandoning the Church of Rome.

Your Lordship will at once perceive that this is a species of persecution infinitely more effective than the severest penal enactments against the extension of the religion of the Established Church, and that it is a despotism over the conscience of men which should not be tolerated in any land for an hour. In England a man may pass from the church to the chapel, and change the Presbyterian for the Episcopalian form of worship, without danger to his life, or his family, or his property; but in Ireland it has become a matter of life and death: * * * *

Whether I shall be deemed guilty or not guilty herein, I shall confess it before God and my country, and do now avow it to your Lordship, that for the last five years I have not asked any Roman Catholic to renounce the Church of Rome. I have preached to them the Gospel of Jesus Christ; I have, as far as God hath given to me the light of his truth, set that before their minds—but though I have seen them perishing around me, I have not called on them to abandon the Church of Rome, because I knew that they could not do so without being exposed to the malignant and virulent persecution of the priests and their emissaries. I could not bring myself to expose them and theirs to insults and injury in both person and property. I knew that they would be pointed at and sneered at in our streets—insulted at our markets—beaten at our fairs—reduced by combinations against them to undeserved poverty,—and finally perhaps, obliged to seal their testimony with their blood. Oh, my Lord, it is our God alone who knoweth how many martyrs—I use the word in full consciousness of its import—have been immolated in Ireland as victims at the shrines of the priesthood of the Church of Rome.

May the God and Father of our Lord Jesus Christ, prove himself to me as a Father of Mercies, and forgive me if I have acted wrong in this matter, and proved unfaithful to his cause. Truly there was a time when I asked many, and, by God's help, prevailed on many, to abandon the Church of Rome; but when I witnessed the fearful consequences—the poverty, the insults, the sufferings, the blood—my heart struggled against my head, and I could not bring myself to urge men to expose themselves to trials which no man whose heart was not cold as marble and hard as flint, could witness without bleeding for the sufferers.

ART. VII. *The Pernicious effects of Sir Walter Scott's Novels.*

It is matter both of surprise and regret that I so frequently find the Waverly novels in Christian families. I am fully aware that they are

countenanced upon the ground of their containing much useful historical knowledge, as well as being in a great measure free from the profanity and licentiousness which is constantly met with in novels of the by-gone ages.

As regards the historical knowledge which is to be met with in the Waverly novels, it is at best but a mixture of ideal fancy and fact, precluding the possibility of the reader, who is unacquainted with history, forming a right judgment between the truth and falsehood, and hence, so far from imparting knowledge, they must lead to erroneous impressions. And to which, I strongly suspect little information is *sought* for by most novel readers, and that the *narrative* is the all-engrossing topic of their thoughts and attention; but granting that knowledge is to be gained from the perusal of such works, how soon is it lost amidst the affecting scenes of the hero of the romance; how soon for instance is all the beautiful topical scenery in Waverly lost sight of in the doleful end of Vich Ian Vohr, and in the distressing musings of her sister Flora, who is described as engaged in making his shroud.

Again: it is said by the advocates of novel reading, that the lives of the most profligate murderers, &c., are held up as a warning beacon to others, and hence much good may arise to the reader. But if such is the intention of the author, he takes the most effective means for defeating his views; for instead of representing their characters in the dark and disgraceful colours which their conduct calls for, they generally substitute vice for virtue, breach of promise for good faith, and clothe them with so many fancied excellencies, that instead of the reader feeling a just indignation and detestation of their crimes, he is led to feel a deep and impassioned interest in their behalf. I appeal to those persons who have read the Heart of Midlothian, Rob Roy, &c., whether such is not the case.

It is true, there is not that licentious spirit in so great a degree in Sir Walter Scott's novels as is to be found in the generality of such publications, but he is guilty of that which (to my mind at least) is as bad—gross misapplications, if not perversions, of Holy Writ. But not only does he pervert sacred lore, but he treats, in many instances, *history* in the same manner; he caricatures in the most disgusting manner, honest feeling and religious principle, and would lead many to imagine that those godly men, (however some may think them misguided,) who fell in the unhappy religious wars in Scotland, were little better than loose fanatics and superannuated fools.

I would therefore desire to raise my voice, however feeble, against the admission of Sir Walter Scott's novels into Christian families, and I do most earnestly entreat of Christian parents who wish to preserve their children's minds in a pure and healthy state, and who desire to keep them "unspotted from the world" and to bring them up in the "nurture and admonition of the Lord," to beware how they put such works into their hands; as I am well persuaded (alas! by personal experience) that the evil effects arising from the perusal of one novel, counteracts the good effects of twenty sermons: the novel reader lives in a fancied world of his own, without sorrow and without pain, where all is happiness and peace; and consequently, when REAL misfortune drags him down from his visionary world, and compels him to view things as they REALLY ARE, and reminds him that he is but man, he murmurs against the providence of God, repines at his station, becomes irritated with all around him, neglects the duties which he owes to his God, his country, and to himself; lives in misery, and ofttimes dies in wo; and all this arises from the mischievous habit of novel reading.

Christian parents! you may perhaps think this picture is overwrought, but I assure you it is not; I have had cases come under my own person-

al observation, in which the above-named fearful truths have been strikingly illustrated. I have known ladies in the highest grade of society, who, from the love of the marvellous, have given themselves up to reading novels, fraught with supernatural absurdities, in which, however, after a time, they have put such *implicit* faith as to produce in them so great a degree of nervous excitement, that nothing would induce them to go into their own chamber without a servant after dark. Others, again, I have known whose tempers and habits have been completely ruined by that pernicious habit. But I must conclude, and have only to beseech your readers if they desire the welfare, happiness, and peace of themselves and families in this world, and the salvation of their immortal souls in the next, to keep from *them* ALL NOVELS. S. S.

P. S.—I cannot forbear appending the following extract which I lately transcribed from a highly esteemed novel—"the History of Eleanor was originally began, some years since, to draw off her mind from dwelling too poignantly on a recent calamity, by endeavouring to lose in the regions of fiction the overwhelming sorrows of real misfortune; it was continued at intervals to amuse the languor of a sick chamber."

Can any thing be more unsuitable than such sentiments as these; when the Almighty calls us by His rod of mercy and commands us "to be still and know that he is God," we are here taught to refuse to listen to His voice by plunging into ideal scenes. Christians, meditate on these things; it can require no eloquence of mine to show you the awful impiey of such sentiments.—(*London*) *Christian Guardian*.

ART. VIII. *Miscellaneous Items.*

THEOLOGICAL SEMINARY N. Y.—This Seminary, as we before announced, is a New-school affair, and one, as we understand, which is regarded with peculiar approbation by the leaders in New-Haven, as manifestly designed to stand forth as the rival of Princeton. The only Professor yet successfully appointed is Justin Edwards D. D. as Professor of Systematic Theology. The following gentlemen being trustees of the institution have appointed themselves Lecturers; viz: Erskin Mason on Ecclesiastical History; Ichabod S. Spencer on the Ecclesiastical History of the Bible; Thomas H. Skinner D. D. on Sacred Rhetoric; Thomas McAuley D. D. on Pastoral Theology; and Henry White, on Church Government. Ordinance of more formidable calibre must be mounted before we entertain serious apprehension for the fate of Princeton.—*Presbyterian*.

It is a singular fact that the Protestant Bishop of Norwich, England, is married to a papist, who enjoys the privilege of having her private confessor to reside with her in the Bishop's house. A liberal Bishop truly.—*Ibid*.

Mr. Burchard, so well known as a prime mover in the spurious revivals in Western New-York, is carrying disorder and ruin through the churches in Vermont. A strong reaction, however, is now taking place.—*Ibid*.

CONGRESS.—The late daring violation of the holy Sabbath by the Congress of the United States, may be justly regarded as one of the most lamentable occurrences of the present time. All the circumstances connected with it are disgraceful to the nation and dishonouring to God; and such conduct in the legislators of a great nation should be emphatically reprobated. If the rulers of the people thus cast contempt on a divine institution, we may soon expect a marked deterioration of public morals:—and surely God will visit us for these things.—*Ibid*.

AN EXCELLENT BEGINNING.—Mr. Finney and Mr. Leavitt with four others, have formed themselves into a Congregational Association, in the city of New-York. They have at length laid aside the *garb* of Presbyterianism in which they have so long been habited; and henceforth, we have real pleasure in announcing, that neither Mr. Finney nor the Editor of the New-York Evangelist, are any longer even Presbyterians in name. Well would it be for our Church if before the next Assembly, all who are with them in spirit were with them in the change.—*Ibid*.

SNEERING.—Mr. Leavitt, of the New-York Evangelist, referring to Dr. Wilson's intention of prosecuting his appeal, says: "So Dr. Beecher's book of 'Explanations,' by which he hoped to make the New-England divinity of his sermons harmonize with triangular theology, does not answer after all." Two things are here observable: Mr. Leavitt being judge, it is impossible for Dr. Beecher to reconcile his views with the Confession of Faith, and he taunts him for the attempt; and then again, how boldly Mr. Leavitt ridicules Calvinism, since he has honestly laid aside his mask.—*Ibid*.

SANDWICH ISLANDS.—The efforts of the Missionaries at the Sandwich Islands, to introduce education and the arts of civilized life, have been very successful during the past year. A newspaper in the native tongue has been established at Honolulu, and it promises to be of great usefulness. There is also another paper published at Mani. There are now on the Islands, forty-one missionaries, and twenty-one teachers, printers, physicians, &c. whose stations embrace a population of 76,141 people. There are several hundred native teachers employed in different parts of the islands who have received instruction from the missionaries, and are supported by the chiefs. Fotty-two different works have been translated and printed.

ART. IX. *Ecclesiastical Proceedings.*

CASE OF JOHN R. M'DOWALL.—The third Presbytery of New-York after having been occupied for a considerable time past, on the trial of the Rev. John R. M'Dowall, came on Wednesday evening last to a decision in his case. We have now; only space to say, that Mr. M'Dowall was con-

victed, unanimously, (with a single dissenting voice on the second charge) of the following charges preferred against him by a committee of Presbytery, on the ground of common fame, and sustained by oral and documentary testimony at great length, viz. 1. Unchristian and unministerial conduct. 2. Intentional misrepresentation. 3. Slander. Under the first charge, there were three specifications, one of which was sustained. Under the second charge there were originally nine specifications, but one was withdrawn, a good deal of diversity of opinion existed as to some of these specifications; some votes were given in the negative, and others were recorded *non liquet*, but the general charge was sustained. Under the third charge there were at first eight specifications, but two were withdrawn. The Presbytery thereupon came (with four dissenting voices) to the following decision in the case.

The Presbytery, before proceeding to express their ultimate decision in this case, deem it proper to record their regret that they were laid under the necessity of proceeding in the absence of the accused; but this necessity having been imposed by himself, the Presbytery think that he has no cause for complaint. And further they do judge and determine that his conduct, first in abruptly leaving the court; secondly, in twice refusing to accept the Presbytery's invitation to him to return, together with his reasons for refusal; and thirdly in prosecuting his defence in the public papers while the Presbytery were engaged in investigating charges against him, on matters contained in the previous part of that defence, is, in a high degree, contumacious. The Presbytery also judge, that notwithstanding the absence of Mr. McDowall, the evidence being in great part documentary, and derived from his own publications, and the witnesses being well known as christians of unblemished reputation, and their testimony perfectly concurring in all material points, the merits of the case have been, on the whole, fairly exhibited.

Therefore, on the ground of the preceding decisions, and of the charges which have been sustained against him, the Presbytery resolve,

That the said John R. McDowall be, and he hereby is, suspended from the exercise of all the functions of the gospel ministry, until he shall give satisfactory evidence of repentance in the particulars of which he has been convicted.

THE CASE OF MR. TRUAIR.—*Extract from the Minutes of the Presbytery of New-York, at their session Oct. 12, 1831.*—Whereas the Rev. John Truair has been guilty of conduct utterly inconsistent with the rectitude and purity of the Gospel ministry, and has been convicted thereof, after a patient investigation of the charges, during which and subsequently he has been furnished with every opportunity and facility of self-vindication; whereas the said John Truair has renounced the authority and contumaciously denied the right of his co-presbyters to sit in judgment on his conduct; whereas the Presbytery for the cause and after the investigation aforesaid, and at their sessions in November, 1830, did suspend him from the functions of his office, admonishing him at the same time, that they should feel themselves constrained to adopt further measures in his case, unless he gave evidence of repentance; and, whereas the Presbytery after having appointed a committee to correspond with Mr. Truair, and solemnly and affectionately exhort him to a due sense of his wickedness, and having waited with great forbearance, and in vain for some indications of conviction in their fallen brother;

Therefore, resolved unanimously, that John Truair, of the Presbytery of New-York, and now a resident in West Hampton, Massachusetts, be, and he hereby is *deposed* from the office of the Gospel Ministry, and excommunicated from the visible church.

2. Resolved, that a copy of the preceding preamble and resolution be transmitted to Mr. Truair, and also to the Hampton Association, and that the stated clerk of the Presbytery authorize that Association to publish the same.

A true copy.

Attest, ELIAS W. CRANE.

Stated Clerk of the Presbytery of New-York.

CHARLESTON PRESBYTERY ON SLAVERY.—The following is an extract from the Minutes of Charleston Union Presbytery at their meeting on the 7th April, 1836.

With reference to the relation which the church sustains to the Institution of Slavery, and to the possibility of attempts to agitate the question in the next General Assembly, this Presbytery deem it expedient to state explicitly the principles which they maintain, and the course which will be pursued by their Commissioners in the Assembly. It is a principle which meets the views of this body, that slavery as it exists among us is a *political Institution*, with which Ecclesiastical Judicatories have not the smallest right to interfere: and in relation to which any such interference, especially at the present momentous crisis, would be morally wrong and fraught with the most dangerous and pernicious consequences. Should any attempt be made to discuss this subject, our Commissioners are expected to meet it at the very threshold, and to oppose to the utmost of their power the introduction of any report, memorial, or document, which may be the occasion of agitating this question in any form. And it is further expected that our Commissioners, should the case require it, will distinctly avow our full conviction of the truth of the principles which we hold in relation to this subject, and our resolute determination to abide by them, whatever may be the issue; that it may appear that the sentiments which we maintain, in common with Christians at the South, of every denomination, are sentiments which so fully approve themselves to our *consciences*, are so identified with our solemn convictions of duty, that we should maintain them under any circumstances; and at the same time the peculiar circumstances in which we are placed, constitute an imperious necessity that we should act in accordance with these principles, and make it impossible for us to yield any thing in a matter which concerns not merely our personal interests, but the cause of Christ, and the peace, if not the very existence of the Southern community.

Should our Commissioners fail of accomplishing this object, it is expected that they will withdraw from the Assembly, with becoming dignity; not willing to be associated with a body of men who denounce the ministers and members of Southern churches as pirates and men stealers, or who co-operate with those who thus denounce them.

In conclusion this Presbytery would suggest to their Commissioners the expediency of conferring with the Commissioners from other Southern Presbyteries, that there may be a common understanding between them as to the course most suitable to be pursued at this crisis, and on this absorbing question. And may that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, be their guide in managing the important trust committed to their hands.

Resolved, That this expression of our views be signed by the Moderator and Clerk—that a copy be given to each of our Commissioners to the General Assembly, and that it be published in the Charleston Observer.

E. T. BUIST, Moderator.

B. GILDERSLEEVE, Temporary Clerk.

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NOTICE.

THE subscriber has purchased, together with the *Monitor*, all its outstanding subscription dues, which amount to about \$2,100, and he hopes he may not be allowed to suffer in his pecuniary interests by the non-payment of the same. He will esteem it as a special favor to have remittances made as soon as possible, that he may be able to meet his engagements. It is hoped that those acting as agents will give attention to this matter.—All letters and communications must be addressed to the subscriber and be *post-paid*, unless when enclosing money or the names of new subscribers, or when relating *immediately* to the interests of the *Monitor*.—Former agents are humbly requested to continue their agency. In the subscriber's absence, persons visiting the city can transact business in relation to the *Monitor*, by calling on Mr. ANDREW WHITE, at the printing office, No. 71 State-street.

JAMES MARTIN.

N. B. Another number will complete the 12th Vol. of the *Monitor*. All who are in arrears for the same, or any previous Vol., are requested to make payment with as little delay as possible. Monies can be conveniently forwarded by such ministers and elders as will attend the ensuing meeting of Synod, where there will be a person in readiness to receive the same. As we have agreed to enlarge the *Monitor*, after the present Vol. is completed, it is earnestly desired that all subscribers, who are indebted to us, will give due attention to this notice.

J. M.

AGENTS.

ALL MINISTERS AND PREACHERS OF THE ASSOCIATE CHURCH.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

<p>Wm. Stevenson, Jun., Cambridge, Washing- ton Co. N. Y.</p> <p>Joseph McClelland, New-York City.</p> <p>A. Barker, Argyle, Washington Co. N. Y.</p> <p>G. A. Martin, Pittsburgh, Pa.</p> <p>Alex. Galloway, Clark's Ferry, Perry Co., Pa.</p> <p>Wm. McMillan, Potter's Mills, Centre Co., Pa.</p> <p>John Smith, Baltimore, Md.</p> <p>Andrew Mason, Cambridge, Pa.</p>	<p>E. Landerdale, York, Livingston Co. N. Y.</p> <p>Theo's Cummings, Wash's Co. N. Y.</p> <p>James Galloway, Jackson, Ohio.</p> <p>James Wilson, Esq., New York, York Co. Pa.</p> <p>Alexander W. Brewster, Erie, Pa.</p> <p>James Hutchinson, Esq., New London Cross Roads, Chester Co. Pa.</p> <p>John Smith, F. M., Pleasant Run, Carroll Co., Indiana.</p>
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William A. Young, 778 Second-st., Philadelphia.

Taxes \$2.00 per annum, payable in advance, or at the annual meeting of the Associate Synod.

